

**HISTORY OF THE BUNHILL
FIELDS BURIAL GROUND,
WITH SOME OF THE
PRINCIPAL INSCRIPTIONS**

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History of the Bunhill Fields Burial Ground, with some of the principal inscriptions by Charles Reed

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CHARLES REED

**HISTORY OF THE BUNHILL
FIELDS BURIAL GROUND,
WITH SOME OF THE
PRINCIPAL INSCRIPTIONS**

Revised Edition

HISTORY
OF THE
BUNHILL FIELDS BURIAL GROUND

600

With some of the Principal Inscriptions.



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1893.

ALPHABETICAL LIST OF NAMES AS MARKED BY NUMBERS ON THE PLAN.

- | | |
|----------------------------|----------------------------|
| 34. Birt, William. | 6. Jenkin, William, M.A. |
| 40. Eplatory, Thomas. | 38. Kitchin, Andrew, Esq. |
| 38. Fraser, John. | 22. Murray, David, D.D. |
| 36. Burder, Geo. | 29. South, George, M.A. |
| 41. Buxton, Thos. Fowell. | 1. Mackay, Lewis. |
| 28. Conder, John, D.D. | 44. Mackie, Esq. M. |
| +25. Cromwell, Hy. | 35. Owen, John, D.D. |
| +26. Cromwell, Richard. | 85. Page, Lady. |
| 16. Defoe, Daniel. | 4. Park, Esq. |
| 7. Eames, John. | 17. Reid, William, D.D. |
| 31. Erskine, Lady A. | 43. Rippon, John, D.D. |
| 10. Fleetwood, Lt.-Genl. | 16. Rosewell, Thos, M.A. |
| 13. Gale, Theophilus, M.A. | 14. Rowe, J. T. & B. |
| 11. Giffard, Andrew, D.D. | 37. Stennett, Samuel, D.D. |
| 42. Gill, John, D.D. | 24. Stothard, Thos, B.A. |
| 6. } Goodwin, Thos, D.D. | 30. Townsend, John. |
| 18. } Owen, Thankful. | 9. Watts, Isaac, D.D. |
| 18. Hardcastle, Joseph. | 33. Waugh, Alex, D.D. |
| 3. Hardy, Thomas. | 27. Wesley, Susannah. |
| 32. } Scott, William. | 19. Wilks, Matthew. |
| 2. Hughes, James. | 8. Williams, Daniel, D.D. |
| 21. Hughes, Joseph, M.A. | 39. Winter, Richd., D.D. |
| 20. Hunter, Henry, D.D. | |

† See Note at foot of page 28.

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*Request of Mrs. James
Huntley Campbell
182-32*

Historical Account of Bunhill Fields.*

BUNHILL FIELDS IN 1867.

A PLEA FOR ITS RESTORATION.

LIFT your hat as you pass the gate which admits you within that sacred enclosure, the burial place of godly men and worthy citizens, whose treasured remains, through two centuries now past, have been brought hither, and regretfully deposited in their final resting-place. The passer-by, as he hastens on his way, notes your reverend attitude; he respects your feeling, but he cannot understand it. How should he? To him it is but an "old graveyard"—to you, the "Campo Santo"† of your Nonconforming forefathers, many of whom, suffering for righteousness' sake, have borne aloft the standard of liberty of conscience,

* Extracted, by permission, from a series of papers published in 1867-68, by Mr. (afterwards Sir) Charles Reed.

† This ground was so called by Southey.

fought valiantly for the truth, and won, by hard-earned contests, the vantage-ground upon which, in this nineteenth century, you stand.

“Ay, call it holy ground!”

What recks it whether ecclesiastical procession,* intoning with solemn voice, beat the bounds of this hallowed inclosure? This is God's acre; the very dust is sacred; the whole ground is separate, consecrated, and sanctified.

It is a cold and uninviting morning; even the churchyard of Stoke Pogis and its ivy-mantled tower would look chill and gloomy on such a day; how much more sombre and desolate this deserted and uncared-for waste—once the pleasantest and most picturesque of all the celebrated Finsbury Fields! Shall no friendly hand clear away those dank weeds which hide the lowly stones?—shall none appear to cleanse the soiled and weather-worn slab, so that its record may be traced?—shall none be found to lift up the headstones fallen slant-wise to the earth, or to renew the masonry of the altar tombs lying now in shapeless and pitiable ruin? Is there none to chisel out the faded inscription, and with pious hand to grave still more deeply the

* No evidence of consecration is found.

time-honoured memorials? Nonconformists! is there no "Old Mortality" amongst you, who, out of love for these sainted ones and for their Lord and Master, would live awhile amongst the tombs, and make it impossible that the names of our illustrious dead—confessors, historians, pastors, poets, and their dying witness to His love—should evermore be hidden from our view?

In olden time visitors to this ground were accustomed to look upon an old stone, set up somewhere near this very entrance, strange to say not now to be found, but which then bore the inscription—

"This churchyard was inclosed with a brick wall, at the sole charge of the City of London, in the Mayoralty of Sir John Lawrence, Kt., A.D. 1665; and afterwards the gates hereof were built and finished in the Mayoralty of Sir Thomas Bludworth, Kt., A.D. 1666."

This record carries us back to a period of no very great antiquity, whereas, if we mistake not, Bon-hill indicates a mound of earth standing out on the broad level of Finsbury Fen, which used to be marked, five centuries back, as the site of a place of Saxon burial. Certain it is that the earliest map and still earlier traditions attribute to this spot the position of a tumulus which gave to two fields the name of Bon or Bone-hill Fields.

These fields were a portion of the well-known Fen, once a great morass, covering some acres, and adjacent to Moorfields, also a profitless waste. It was a part of the great church property of the Dean and Chapter of St. Paul's; and at this day, though there is no such person as the "Prebendarius de Haliwell et de Finesbiri," his stall may still be found, ready for occupation, in the Cathedral of St. Paul's, the canopy over it bearing an inscription which clearly shows for whom it is supposed to be kept, in perpetual but unavailing readiness. In the fifteenth century the Corporation agreed to take this church land at the yearly rent of twenty shillings; and the grant of the prebendary to the Lord Mayor and the Commonalty in 1315 is most ample, seeing that for this consideration he gives "for himself and his successors all his right and claim" to the property, which looks very much like a grant of the land in perpetuity.

The archers and bowyers of old London took possession of this ground for their exercises; and where the soldiers of the City assembled, the people, in those days of military devotion, were sure to congregate. Here, then, the whole population were accustomed to seek their pastimes; and much of their life being devoted to this object, the moor was crowded with leisurely